

The religion of God is Islam (1/2)

“It is the religion with which Allah تَعَالَى has Sent Muhammad ﷺ and He has Concluded with it the religions & Made it complete for His slaves, and Has Completed upon them His Blessings, and has Been Pleased for them as a religion, so **He Will Not Accept any other religion except it**”

“Allah تَعَالَى Said: “**Muhammad** is not the father of [any] one of your men, but [he is] the Messenger of **Allāh** and seal [i.e., last] of the prophets.” Surah Al Ahzab 40.

And “This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion.” Surah al Ma’ida 3

And “Truly, **the religion with Allāh is Islām**” Ali ‘Imran 19

And “And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers” Ali ‘imran 85

Explanation of the Fundamentals of Faith (Imaan) -
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The religion of God is Islam (2/2)

“And Allah تَعَالَى has **Made It Obligatory** upon people to abide by **religion of islam**. He Said addressing His messenger ﷺ:

“Say, [O Muhammad], “O mankind, indeed I am the Messenger of Allāh to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death.” **So believe in Allāh and His Messenger, the unlettered prophet**, who believes in Allāh and His words, and follow him that you may be guided.” Surah Al A’raf 158

And “By Him in Whose hand is the life of Muhammad, he who amongst the community of **Jews or Christians hears about me, but does not affirm his belief** in that with which I have been sent and **dies in this state (of disbelief)**, he shall be **but from the companions of Hell-Fire.**” Sahih Muslim 153

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Religion of Islam is Suitable for all times & places

“Having faith in him ﷺ means: to affirm/believe with what he ﷺ came with, and being submissive [to it], and **not merely believing in it (to be true)**. Therefore Abu Talib [uncle of prophet ﷺ] was not a **believer**, even though he affirmed with what he ﷺ came with and witnessed it to be the best of [all] religions.”

“The **religion of islam** is suitable for all places and times. Allah تَعَالَى Said Addressing His messenger ﷺ: “And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth, confirming the Scripture that came before it and **Muhaymin** (trustworthy in highness and a witness) over it (old Scriptures)” al Ma'ida 48”

“Adhering to it [islam] does not compromise the welfare of the ummah in any time or place.”

Explanation of the Fundamentals of Faith (Imaan)

- pg 5 - Sheikh ibn Uthaymin رحمه الله

Allah Has Promised Victory to those who strongly hold onto His religion

“Islam is the religion in which Allah has Promised victory to those who firmly adhere to it!

He ﷺ Said: “Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them

succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me [in worship]. But whoever disbelieves after that - then those are the defiantly disobedient.” An Noor 55

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Islam Consists of Beliefs (Aqidah) & Practices/Law (Shari'a)

"The Islamic religion [has] beliefs (Aqidah) & practices/law (Shari'a)."

- "It commands to abide by Tawheed of Allah & prohibits Shirk (polytheism with Allah in His Lordship, His worship, His Names & Attributes).
- Commands truthfulness & forbids lying, commands justice & forbids injustice,
- commands trustworthiness & forbids treachery,
- commands fulfilling promises & forbids betrayal,
- commands being good to parents & forbids disobedience to them,
- commands tying kinship with relatives & forbids cutting ties with them,
- commands to be good to the neighbour and forbids bad treatment with them."

"And in general Islam commands all good and forbids all evil/bad."

Allah ﷺ Said: "Indeed, Allāh orders justice and good conduct and giving [help] to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." an Nahl 90"

Explanation of the Fundamentals of Faith (Imaan)

Sheikh ibn Uthaymin رحمه الله, pg 6-7

The Shahada & it's Fruits

"Islam has been built on five [pillars]: **testifying** that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the **salah** (prayer), paying the **zakat** (obligatory charity), making the **hajj** (pilgrimage) to the House, and **fasting** in Ramadhan" Bukhari 8

"The Shahada, expressed with the tongue, signifies a steadfast belief. The twin testimony of 'la ilaha illa Allah' forms the bedrock for the **correctness and acceptability of deeds**. Without performing deeds solely for Allah and adhering to His messenger's guidance, **no deed is valid or acceptable**. Sincerity to Allah embodies 'la ilaha illa Allah', while following the Prophet's ﷺ guidance embodies 'anna muhammadan abduhu wa rasuluh'."

"And from the **fruits of shahada** is freeing the heart & self from slavery to created beings and [being free from] following other than the messengers"

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"Hunafâ' Lillâh (i.e. worshiping none but Allâh), not associating partners (in worship) with Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place"

Surah al Hajj 31

“2 - As for establishing prayer, it is the worship of Allah Almighty by performing it consistently and completely at its appointed times and in its prescribed forms. Among its fruits are a sense of relief, contentment, and abstaining from indecency and wrongdoing.”

“3 - As for giving Zakat, it is the worship of Allah Almighty by giving the obligatory amount from the Zakatable wealth. Among its fruits are purifying the soul from vile traits like stinginess and fulfilling the needs of Islam and Muslims.”

“4 - As for fasting in Ramadan, it is the worship of Allah Almighty by abstaining from food and drink during the daylight hours of Ramadan. Among its fruits are disciplining the soul to forsake beloved desires in seeking the pleasure of Allah Almighty.”

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"5 - As for performing the pilgrimage to the House of Allah, it is the worship of Allah Almighty by intending the sacred House to fulfill the rituals of Hajj. Among its fruits are training the soul to expend financial and physical efforts in obedience to Allah Almighty, hence pilgrimage is a form of jihad in the way of Allah Almighty."

"And these fruits, which we have mentioned for these foundations, and what we have not mentioned, make the Ummah a pure Islamic nation that adheres to the true religion of Allah, and deals with creation with justice and honesty. Because what is beyond the other Islamic laws can be rectified by the rectification of these very foundations, and the condition of the ummah is rectified by the rectification of the affairs of its religion, and it misses out on the rectification of its conditions to the extent it misses out on the rectification of its religious affairs."

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"As for **Aqidah (Islamic creed)**, its foundations are belief in Allah, His angels, His books, His messengers, the Last Day, and divine destiny (Qadr) - both the good and bad."

"**Righteousness** is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allāh, the Last Day, the angels, the Book, and the prophets" Al Baqara 177

"And regarding divine destiny: "Verily, We have created all things with Qadar (Divine Preordinances of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz). And Our command is but one, like a glance of the eye." Al Qamar 49-50

And in the sunnah of messenger of Allah ﷺ:

"(The angel) Gabriel came and asked, "**What is faith?**" Allah's Messenger (ﷺ) replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His messengers, and to believe in **Resurrection**.' Bukhari 50"

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Impossibility of existence of this marvelous intricate complex universe without a Creator

"And because of the universe's existence within this marvelous system, with its harmonious coordination and interconnectedness between causes and effects, and among beings themselves, it is absolutely impossible for its existence to be mere chance. The existence of something by chance implies that there is no underlying system to its existence. How then can it remain organized and evolve consistently over time?"

"And since these creatures cannot create themselves nor can their existence be by mere chance, it necessitates the existence of a Creator, and that is Allah, the Lord of the worlds."

**"Were they created by nothing? Or
were they themselves the creators?"**
at Tur 35

Explanation of the Fundamentals of Faith (Imaan)
- pg 15-16 by Sheikh ibn Uthaymin (may Allah have mercy on him)

Miracles of Prophets

"The second aspect is that the signs of the prophets, known as **miracles**, which people witness or hear about, provide conclusive **evidence of the existence of messengers of Allah**, as these are matters beyond human capability. Allah Supported and Aided His messengers through these extraordinary events."

"An example of this is the **miracle of Moses** when he strucked the sea with his staff, and it split into twelve paths with dry land between them, and the water stood like mountains. Allah says, "So We inspired to Moses, 'Strike with your staff the sea,' and it split, and each portion was like a great towering mountain." Ash Shu'ara 18

"Another example is the **miracle of Jesus**, where he revived the dead and brought them out of their graves by the permission of Allah. Allah says about him, "And [I bring] the dead to life by permission of Allah" Surah Ali 'imran 49 and "And [remember] when you brought forth the dead by My permission." Surah al Ma'idah 110

Explanation of the Fundamentals of Faith (Imaan)

- pg 18-19 by Sheikh ibn Uthaymin (Allah ^{Exalt His Glory} know)

**"The creation of the
heavens and the
earth is indeed
greater than the
creation of
mankind; yet, most
of mankind know
not."**

Surah Ghafir 57

Tawheed in Rububiya [Oneness of Allah in His Lordship]

"The second aspect: Acknowledgment of [Oneness in His Lordship [Tawheed ar Rububiya]: [Meaning that He alone is the Lord, with no partner or helper].

And He is the Lord: The One who has the power of creation, sovereignty, and command. There is no creator except Allah, and no the King except Him, and no [ultimate] command except His. Allah ﷺ says: "Surely, His is the Creation and Commandment." Al A'raf 54

"And He says."Such is Allâh; your Lord; His is the kingdom: And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). Fatir, 13

No creature has ever denied His Lordship. Even the polytheists [mushriks] of Quraysh acknowledged His Lordship [Tawheed ar Rububiya], although they associated partners with Him in worship [Tawheed al-Uluhiya].

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Tawheed ar Rububiya [Oneness of Allah in His Lordship]

"Say: "Whose is the earth and whosoever is therein? If you know!" They will say: "It is Allâh's!" Say: "Will you not then remember?" Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say: "Allâh." Say: "Will you not then fear Allâh?" Say, "In whose hand is the realm of all things : and He protects while none can protect against Him : if you should know?" They will say, "[All belongs] to Allâh." Say, "Then how are you deluded?"

Al Mu'minun 84-89

"And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them." Az Zukhruf 9

"And if you ask them who created them, they will surely say: "Allâh." How then are they turned away (from the worship of Allâh, Who created them)?"

Az Zukhruf 87

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Tawheed al Uluhiya [The Singularity of Allah in Deserving all acts of worship directed solely to Him, without any partners]

"And third, He Alone is the Ilah [Worthy of directing all acts of worship to] alone with no partners. Ilah meaning the One whom worships are directed to.

He ﷺ Said: "And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful." Al Baqara 163"

"And anyone who has taken a being whom he directs worship to - then it's deity is invalid. And labelling such things/objects as deity does not render them as true deities." He ﷺ Said:

regarding [the false gods] Al Lat and Al Uzza:

"They are not but [mere] names you have named them - you and your forefathers - for which Allâh has sent down no authority." An Najm 23

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"Therefore prophet ﷺ used to say to his people, "Direct Acts of Worship to Allah Alone with no partners"

"However the mushriks [of Qurayish] rejected and took false deities besides Allah, whom they direct acts of worship to along with Allah ﷺ, asking them for assistance"

"Allah has invalidated the worship of these false deities. Firstly, they lack any divine attributes. They neither create nor provide benefits; nor own anything in the heavens or the earth."

"Yet they have taken besides Him other alîhâh (gods) who created nothing but are themselves created; and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead." Al Furqan 3

"Say: (O Muhammad ﷺ) to صلّى الله عليه وسلام polytheists, pagans) 'Call upon those whom you assert (to be associate gods) besides Allâh; they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. And intercession does not benefit with Him except for one whom He permits.' Saba 22-23

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"If their false deities were indeed so utterly incapable, then regarding them as worthy of directing acts of worship towards would be among the utmost foolishness and invalidity."

"Secondly, these polytheists used to affirm that Allah Alone is the Lord, the Creator, in whose hand is the dominion of all things. He Grants protection, and no protection is granted against Him. This should necessitate their affirming His Oneness in divinity just as they affirmed His Oneness in lordship."

He ﷺ said: "O mankind, worship your Lord, who created you and those before you, that you may become righteous - [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allāh equals while you know [that there is nothing similar to Him]." Al Baqara 21-22

Explanation of the Fundamentals of Faith (Imaan)
- pg 22-23 by Sheikh ibn Uthaymin (Allah ^ﷻ know)

Belief in Allah's Names & Attributes

"Belief in His Names and Attributes, meaning to affirm what Allah has affirmed for Himself in His book or through the Sunnah of His Messenger ﷺ of names and attributes in a manner

- befitting His majesty,
- without distortion,
- without negation,
- without anthropomorphism,
- nor resemblance [to creation].

"And (all) the Most Beautiful Names belong to Allāh, so make dua to Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be dealt for what they used to do." Al A'raf 180

"To Him belongs the highest description [i.e., attribute] in the heavens and earth. And He is the Exalted in Might, the Wise." Ar Rum 27

"There is nothing like Him; and He is the All-Hearer, the All-Seer." Ash Shuraa 11

Explanation of the Fundamentals of Faith (Imaan)

- pg 23-24 by Sheikh ibn Uthaymin الألباني

Two groups have gone astray regarding the matter of Allah's Names & Attributes:

"1- The first group, the "deniers," who denied the names and attributes, or claimed that affirming them for Allah necessitates resemblance, meaning likening Allah, the Most High, to His creation."

"[Their claim is invalid because] It is not necessary that agreement between two things in name or attribute means they are identical. For example, you see two persons agreeing that each of them is a hearing, seeing, speaking human, yet it does not necessitate that they are identical in human characteristics such as hearing, sight, and speech."

"2- The second group, the "resemblers;" they affirmed the names and attributes while likening Allah, the Most High, to His creation, claiming that this is the implication of the textual evidence. This claim is invalid."

"So when Allah affirms for Himself that He is Hearing, then the attribute of hearing is understood in terms of its fundamental meaning (which is perceiving sounds). However, the reality of that attribute in relation to the Hearing of Allah, the Most High, is unknown, because the reality of hearing varies even among creatures. The difference between the Creator and the created in this attribute is thus even more clearer and more significant."

Explanation of the Fundamentals of Faith (Imaan)

pg 24-25 by Sheikh ibn Uthaymin رحمه الله

"Belief in Allah, as He Described [Himself, and His Names & Attributes], yields noble fruits for the believers, including:

- 1. Realizing the Oneness of Allah in such a way that hope and fear are not directed towards anyone else, nor is worship given to anyone other than Him.**
- 2. Perfecting one's love for Allah and exalting Him according to His beautiful names and sublime attributes.**
- 3. Achieving true worship of Allah by doing what He commands and abstaining from what He prohibits."**

Explanation of the Fundamentals of Faith (Imaan) - pg 26 by Sheikh ibn Uthaymin (رحمه الله)

"Belief in Angels:

"Angels: From the world of the unseen, created beings who worship Allah تَعَالَى. They do not possess any speciality of lordship nor divinity. Allah تَعَالَى Has Created them from light and Has Granted them complete submission and power to carry out His commands"

"To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship)." Surah Anbiya 19

"The angels are numerous, only Allah Has Knowledge of their exact numbers"

"Believing in angels consist of:

- 1 - Believing In their existence.**
- 2 - Believing in those angels that have been named by their name like angel Jibreel**
- 3 - Believing their characteristics. Like Jibreel having 600 wings, informed by Prophet ﷺ, spanning the horizons! And changes into a man when sent as messenger.**
- 4 - Believing in the deeds the angels carry out by the Command of Allah; like glorifying Allah, worshipping Him night & day without boredom or slacking**

Explanation of the Fundamentals of Faith (Imaan)

= pg 27-28 by Sheikh ibn Uthaymin رحمه الله

"Fruits of believing in the Angels:

"1- Knowledge of the Magnificence of Allah, and His Great Power & Strength. For indeed the magnificence of the creation point to the Magnificence of the Creator"

"2 - Being thankful to Allah, for His Care for human beings. He Has Made those angels protect them, write their good deeds, and other matters beneficial for them."

"3 - The love of angels for those who carry out worship of Allah ﷺ"

"And a deviant group of people have denied that angels are bodies. And claimed angels are just a expression denoting power of hidden good in the creation! And this claim is denial of book of Allah, sunnah of Prophet ﷺ & consensus of the muslims."

"All the praises and thanks be to Allâh, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allâh is Able to do all things." Fatir 1

"And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire." Al-Anfal 50

Explanation of the Fundamentals of Faith (Imaan)

- pg 29-30 by Sheikh ibn Uthaymin رحمه الله

"Believing in the Revealed Books"

"Here, it refers to the books that Allah revealed to His messengers as a mercy to mankind and as guidance for them, so that they may attain happiness in this world and the Hereafter."

"Belief in the Books encompasses four aspects:

- 1 - Belief that they were truly revealed from Allah
- 2 - Belief in those whose names we know, such as the Quran revealed to Muhammad ﷺ, the Torah revealed to Moses pbuh, the Gospel revealed to Jesus pbuh, and the Psalms revealed to David pbuh. As for those whose names we do not know, we believe in them in general.
- 3 - Affirmation of the authenticity of their narratives, such as the narratives of the Quran and the narratives of what has not been altered or distorted from the previous books.
- 4 - Acting upon the rulings that have not been abrogated, being content with them, and submitting to them whether we understand their wisdom or not. All previous books have been abrogated by the Great Quran.

"Allah the Exalted says: 'And We have sent down to you the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it.'" Al Maida 48

Explanation of the Fundamentals of Faith (Imaan)

- pg 32-33 by Sheikh ibn Uthaymin رحمه الله

"Fruits of believing in the Revealed Books"

"Therefore its not allowed to abide by any ruling of previous books except the authenticated from it & affirmed by Quran".

"Belief in the Books yields significant fruits, including:

1 - **Knowledge of Allah's care for His servants**, as He sent a book to every nation to guide them.

2 - **Understanding of Allah's wisdom in His legislation**, as He legislated for each nation what suits their circumstances. As Allah the Exalted said:

"So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way" Al-Maidah 48

3 - **Gratitude for the blessing of Allah in this regard.**"

Explanation of the Fundamentals of Faith (Imaan)

- pg 33 by Sheikh ibn Uthaymin (Allah have mercy on him)

"Believing in the Messengers"

"Here, it refers to those humans who received divine revelation and were commanded to convey it."

The first of the Messengers was Noah, and the last of them was Muhammad ﷺ

"Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allāh and seal [i.e., last] of the prophets. And ever is Allāh, of all things, Knowing." Al Ahzab 40

And no nation has been without a messenger sent by Allah with an independent Shariah to his people, or a prophet inspired with a Shariah from before him to renew it.

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Tāghut (do not worship false deities besides Allāh)." An Nahl 36

"And there never was a nation but a Warner had passed among them." Fatir 24

Explanation of the Fundamentals of Faith (Imaan)

- pg 34-35 by Sheikh ibn Uthaymin رحمه الله

"And the messengers are human beings who do not possess any of the characteristics of lordship or divinity".
"Say, "I hold not for myself [the power of] benefit or harm, except what Allāh has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe." Al A'raf 188

"And they share human characteristics such as illness, death, and the need for food and drink, among others," [pg 35]

"And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals."

Al Anbiya 8

"And Allah, the Exalted, described them with servitude to Him at their highest stations, and in the context of praising them"

"And remember Our servants, Abraham, Isaac and Jacob—those of strength and [religious] vision. Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter]. And they are with Us, verily, of the chosen and the best!" Surah Saad 45-47

Explanation of the Fundamentals of Faith (Imaan)

pg 35 by Sheikh ibn Uthaymin (d. 2002)

Believing in the messengers entails 4 things:

"1: Belief that their message is true from Allah, the Most High. Whoever denies the message of one of them has indeed denied all messengers. As Allah, the Exalted, said: "The people of Noah denied the messengers" Ash Shu'ara 105. Thus, Allah made them deniers of all messengers, even though there was no messenger other than him at the time they denied him. Based on this, the Christians who denied Muhammad ﷺ are not true followers of Jesus, specially since he has informed coming of Muhammad ﷺ. There is no meaning to their being foretold of him except that he is a messenger to them whom Allah saves from misguidance and guides them to the straight path."

"2: Belief in the [messengers] names that have been mentioned to us, such as Muhammad, Ibrahim, Musa, Isa, and Nuh عليهم الصلاة والسلام
"As for whose name is not mentioned, we believe in them generally"

"And, indeed We have sent Messengers before you (O Muhammad ﷺ): of some of them We have related to you their story." Ghafir 78

Explanation of the Fundamentals of Faith (Imaan)
- pg 36-37 by Sheikh ibn Uthaymin رحمه الله

"3: Believing in what is authenticated about the messengers."
"4: Muhammad ﷺ is the seal of the messengers & he is sent to all mankind. Allah the Almighty says: "But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." An Nisa 65"

"Belief in the Messengers yields great fruits, including:

1: Knowledge of Allah's mercy and care for His servants, as He sent the Messengers to guide them to the path of Allah and to show them how to worship Him, because the human intellect cannot independently comprehend that.

2: Gratitude to Allah for this great blessing.

3: Love for the Messengers, peace be upon all of them, and reverence for them, praising them as befits their status, because they are the Messengers of Allah and because they performed His worship, conveyed His message, and advised His servants.

The stubborn disbelievers denied their Messengers, claiming that the Messengers of Allah are not human!

Allah Almighty mentioned this claim and refuted it by saying: "And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger?" Al Isra 94"

Explanation of the Fundamentals of Faith (Imaan)

pg 37-38 by Sheikh ibn Uthaymin رحمه الله

Belief in the Last Day (Yawm al-Aakhir)

"Belief in the day of resurrection, when people will be raised for judgment and recompense. Named last day because there is no day after it, where the people of Paradise will settle in their dwellings and the people of Hellfire in theirs."

1: Belief in the Resurrection: This is the reviving of the dead when the trumpet is blown for the second time, and people will rise to the Lord of the Worlds, barefoot, unclothed, and uncircumcised. Allah ﷺ says, "Just as We initiated the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it." Al Anbiya 104.

"After that, surely, you will die. Then (again), surely, you will be resurrected on the Day of Resurrection." Al Mu'minun 15-16

2: Believing in accountability and recompense: a servant will be rewarded or punished according to their deeds

"Verily, to Us will be their return; Then indeed, upon Us is their account." Al-Ghashiyah 25-26

"Whoever brings a good deed (Islamic Monotheism and good deeds) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, disobedience to Allah and His Messenger ﷺ) shall have only the recompense of the like thereof, and they will not be wronged." Al-An'am 160

Explanation of the Fundamentals of Faith (Imaan)

pg 40-41 by Sheikh ibn Uthaymin رحمه الله

Belief in Scaling of Deeds & Recompensation for it

"And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account."

Al Anbiya 47

"No person knows what is kept hidden for them of joy as a reward for what they used to do." As Sajda 17

"He who intended to do good, but did not do it, one good was recorded for him; and he who intended to do good and also did it, ten to seven hundred good deeds were recorded for him! And he who intended evil, but did not commit it, no entry was made against his name, but if he committed that, it was recorded." Sahih Muslim 130

"A believer will be brought close to his Lord on the Day of Resurrection and enveloping him in His Mercy, He (SWT) will make him confess his sins by saying: 'Do you remember (doing) this sin and this sin?' He will reply: 'My Lord, I remember.' Then He (SWT) will say: 'I covered it up for you in the life of world, and I forgive it for you today.' Then the record of his good deeds will be handed to him". Bukhari & Muslim

"3: Belief in Paradise and Hellfire: and that they are the eternal destination for creation."

Paradise: is the abode of bliss prepared by Allah for the believing, righteous individuals who have faith in what Allah has ordained for them to believe in, and have obeyed Allah and His Messenger, sincerely following their guidance."

"Indeed, they who have believed and done righteous deeds - those are the best of creatures. Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allāh being pleased with them and they with Him. That is for whoever has feared his Lord." Al Bayyinah 7-8

"Hellfire, it is the abode of punishment prepared by Allah for the disbelievers, the unjust who rejected Him and disobeyed His messengers. It contains various types of punishment and retribution beyond imagination."

"And fear the Fire, which is prepared for the disbelievers."

Al 'Imran 131

"Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place." Al Kahf 29

Explanation of the Fundamentals of Faith (Imaan)

- pg 42-43 by Sheikh ibn Uthaymin (Allah's acceptance be upon him)

"Linked with believing in Hereafter: believing in everything that occurs after death"

(A) The trial of the grave: It is the questioning of the deceased after burial about their Lord, religion, and prophet. Allah confirms the belief of the believers with steadfast words, so they say: "My Lord is Allah, my religion is Islam, and my prophet is Muhammad," while He leads the unjust astray, so the disbeliever says, "I do not know," and the hypocrite or the doubtful says, "I heard people say something, so I said it."

(B) The punishment and bliss of the grave: As for the punishment of the grave, it is for the unjust among the hypocrites and disbelievers.

"And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls!"

Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allāh other than the truth and [that] you were, toward His verses, being arrogant." Al An'am 93

"If you were not (to abandon) the burying of the dead (in the grave), I would have certainly supplicated Allah that He should make you listen the torment of the grave."

Sahih Muslim 2868

Explanation of the Fundamentals of Faith (Imaan)

pg 44-45 by Sheikh ibn Uthaymin (d) رحمه الله

"As for the bliss of the grave, it is for the sincere believers. Allah, the Most High, said: "Indeed, those who have said, "Our Lord is Allāh" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised."

Surah Fussilat 30

"The Fruits of Believing in the Last Day"

- 1: The eagerness to perform obedience and the keenness to adhere to it in hopes of its reward.**
- 2: The dread of committing sins and contentment with them out of fear of the punishment on that Day.**
- 3: Providing comfort to the believer for what they miss out on in this world by anticipating the bliss of the Hereafter and its rewards.**

Explanation of the Fundamentals of Faith (Imaan)
- pg 45-46 by Sheikh ibn Uthaymin (رحمه الله)

Invalidity of disbelievers rejecting resurrection

"The disbelievers have denied the resurrection after death, claiming it to be impossible. This claim, however, is invalid and demonstrates its invalidity in terms of Sharia, perception, and reason."

"As for the Sharia, Allah Almighty said:

"Those who disbelieve have claimed that they will never be resurrected. Say, 'Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy.'" At Taghabun 7

"As for perception, Allah has shown His servants the resurrection of the dead in this world."

"And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunder-bolt (lightning) while you were looking. Then We revived you after your death that perhaps you would be grateful." Surah al Baqara 55-56

Explanation of the Fundamentals of Faith (Imaan)
- pg 46-47 by Sheikh ibn Uthaymin (Allah ^願 _保 ^祐 _之)

Invalidity of rejecting resurrection using Reason

"1: Allah, the Creator of the heavens and the earth and all that is between them, initiates creation and has the power to repeat it."

"It is He who originates the creation, then will create it again; and it is easier for Him." Ar Rum 27

"Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing." Yasin 79

"2: when the earth is lifeless and barren, without a single green tree, then rain falls upon it, causing it to tremble and sprout forth lush vegetation. The One who can revive the dead after their demise is also capable of bringing the dead back to life."

"And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent." Fussilat 39

"And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest. And tall date-palms, with ranged clusters. A provision for (Allah's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead)." Qaf 9-11

Explanation of the Fundamentals of Faith (Imaan)

- pg 49 by Sheikh ibn Uthaymin رحمه الله

Responding to rejector of punishment of grave

"And some deviants have gone astray by denying the punishment and blessings of the grave, claiming that it is not possible due to contradiction with reality."

"And this claim is invalid according to religious texts, common sense, and reason."

"As for religious texts: "The Prophet (ﷺ) once passed by two graves and said, "They (the deceased persons in those graves) are being tortured not for a great thing to avoid." Bukhari 1378

"As for sensory perception: The sleeper may see in his dream that he was in a spacious and delightful place, indulging in it, or that he was in a narrow and desolate place suffering from it, and sometimes he may wake up from what he saw, yet he is still on his bed in his room as he was before. **Sleep is the sibling of death.**"

"It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply." Az Zumar 42"

Believing in Al Qadr

"Al-Qadr: Allah's preordination of all things according to His prior knowledge and wisdom"

"Belief in al-Qadr encompasses four matters:

1: Belief that Allah knows everything comprehensively and in detail, eternally and without end, whether related to His actions or the actions of His servants.

2: Belief that Allah has written this in the Preserved Tablet. "Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh-al-Mahfūz). Verily that is easy for Allāh." Al Hajj 70

3: Belief that all beings (come) into existence only by Allah's will, whether it concerns His actions or the actions of creatures.

Concerning His actions: Allah says: "And your Lord creates what He wills and chooses." Al Qasas 68 &

"And Allah does what He wills." Ibrahim 27

"Regarding the actions of creatures: "Had Allāh willed, indeed He would have given them power over you, and they would have fought you." An Nisa 90

"And if Allāh had willed, they would not have done so. So leave them alone with their fabrications." Al An'am 137

Explanation of the Fundamentals of Faith (Imaan)

pg 53-54 by Sheikh ibn Uthaymin رحمه الله

"4: Belief [in Qadr entails] that all beings are created by Allah Almighty, their selves, attributes, and movements"
"And He created each thing and determined it with [precise] determination." Al Furqan 2

Belief in Qadr (Allah's Preordination) doesn't negate free-will & accountability of Human Beings

"Evidence of free-will from Shariah: "That is the True [i.e., certain] Day; so he who wills may take to his Lord a [way of] return." An Naba 39

"Evidence from real-world: "Every person knows that they have will and capability, they act and refrain, action, and they distinguish between what occurs by will, like walking, and what does not, like trembling"

"Belief in Qadr, as described, does not grant the servant an excuse for what they have neglected or committed of sins"

"Those who associated [others] with Allāh will say, "If Allāh had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but misjudging." Al An'am 148

Explanation of the Fundamentals of Faith (Imaan)

- pg 54-55 by Sheikh ibn Uthaymin (Allah have mercy on him)

Invalidity of using Qadr (Allah's Preordination) in justifying leaving good-deeds & committing sins

"4: Allah has commanded His servant and prohibited him, and He has not burdened him except with what he is capable of."

"Allāh burdens not a person beyond his scope" Baqara 286,
"If the servant were compelled to act, he would be burdened with what he cannot escape from, which is false."

"5: The decree of Allah is a hidden secret that is only known after occurrence of what has been decreed by Allah"

"6: If a person had two paths before him, one leading to a country full of chaos, killings, plunder, violation of honor, fear, and hunger, and the other leading to a country with order, stability, comfortable living, respect for souls, honor and wealth, which path would he choose? He would undoubtedly choose the second path that leads to the country of order and security."

"No rational person would ever choose the path of chaos and fear and then justify it using Qadr. So why does he choose the path of hellfire in matters of the Hereafter instead of the path of paradise and then justify using Qadr?"

"7: If someone justifies leaving obligations or committing sins using Qadr, if the person was assaulted by someone, eg seized their property forcefully, then they justified using Qadr, they would not accept this reasoning!"

Explanation of the Fundamentals of Faith (Imaan)

- pg 56-57 by Sheikh ibn Uthaymin رحمه الله

Fruits of Believing in Qadr (Allah's Preordination)

- 1: Dependency on Allah Almighty when taking actions, without relying solely on the means themselves, as everything is by the decree of Allah.
- 2: Not being impressed with oneself upon achieving a goal, because its attainment is a blessing from Allah Almighty. Being impressed with oneself leads to forgetting to be grateful for this blessing.
- 3: Tranquility and peace of mind with whatever befalls one as a result of Allah's decrees. There is no need to worry about missing something desired or encountering something undesirable

"No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allāh does not like everyone self-deluded and boastful" Al Hadid 22-23

"Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone except the case of a believer, for if he has an occasion to feel delight, he thanks Allah, thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it." Muslim 2999

Explanation of the Fundamentals of Faith (Imaan)
- pg 58-59 by Sheikh ibn Uthaymin رحمه الله

Refuting Deviant Sects Jabariya & Qadariya regarding Qadr

"2 deviant sects gone astray on Qadr: Jabariya & Qadariya"

"Al Jabariya: Claim individuals are forced to perform actions without possessing intention or power over them"

"Refuting Jabariya by Sharia: Allah Affirmed slave's intention & will"

"Whosoever does righteous good deed, it is for his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves" Fussilat 46

"Refuting Jabariya using worldly affairs: Every person realizes the difference between his deliberate actions like eating, selling. And actions that take place without intention, like trembling during fever"

"Al Qadariya: claimed the servant acts independently with own will & ability, & that will & power of Allah have no effect on it!"

"Refuting Qadariya by Sharia: Everything exists by Allah's will. Allah clarified in Quran that actions of servants occur by His will."

"If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed - some believed and others disbelieved. If Allāh willed, they would not have fought against one another, but Allāh does what He likes." Al Baqara 253"

"Refuting Qadariya by reason: entire universe is owned by Allah Almighty, & humans are part of universe, thus owned by Allah Almighty. It's not possible for the owned to act within the property of the Owner except with His permission & will."

Explanation of the Fundamentals of Faith (Imaan)

- pg 59-60 by Sheikh ibn Uthaymin رحمه الله

Objectives of the Islamic Aqidah (Doctrine/Belief)

- "1: Sincerity of intention and worship to Allah Alone:** Since He is the Creator without any partners, the intention and worship should be directed solely towards Him"
- 2: Liberation of the mind and thought from chaotic confusion:** This arises from the absence of this creed in the heart. Those devoid of it are either empty of all beliefs, [leading to] worshiping only materialism, or confused in the misconceptions [& deviations] and superstitious beliefs.
- 3: Psychological and intellectual tranquility:** There is no anxiety in the soul nor disturbance in thought because this belief connects the believer with their Creator, who is a comforting, ruling, and legislating Lord. Thus, their heart is content with His decree, and their chest expands with Islam, seeking no alternative.
- 4: Having sound intention and deeds from misguidance in worship of Allah,** or dealing with the creation. Because from the foundation of believing in the messengers [of Allah] is to follow their ways, [which itself] ensures safety of both intention and conduct
- 5: Firmness and seriousness in matters: Utilizing every opportunity for righteous deeds hoping reward, and avoiding sin fearing punishment.** Because its foundation is faith in resurrection and recompense for deeds."

Explanation of the Fundamentals of Faith (Imaan)

- pg 61-62 by Sheikh ibn Uthaymin رحمه الله

The Aim & Fruits of the Islamic Aqidah Belief

"6: Formation of a strong [religious] community: that spares no effort in strengthening its religion & fortifying its foundations, regardless of the challenges."

"The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is they who are really the truthful." Al Hujurat 15

"7: Attaining happiness in both this life and the Hereafter -

through the [religious] reform of individuals and communities"

"Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islāmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)." An Nahl 97

Explanation of the Fundamentals of Faith (Imaan)

- pg 62-63 by Sheikh ibn Uthaymin العجمي

THE END - All Praises & Thanks belong to Allah Alone

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